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The Forty Hadiths

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فسح وزارة الإعلام

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Introduction	المقدِّمة
Praise is [due] to Allah, Lord of the worlds, Sustainer of the heavens and the earths, director of all created beings, sender of messengers, may Allah's praises and peace be upon them all, to responsible beings in order to guide them and clarify the ways of religion by means of decisive evidences and clear proofs. I praise Hi for all His favors and ask Him for an excess of His bounty and generosity.	الْحَمْدُ لله رَبِّ الْعَالَمِينَ، قَيُّومِ السَّمٰوَاتِ وَالْأَرَضِينَ، مُدَبِّرِ الْخَلَائِقِ أَجْمَعِينَ، بَاعِثِ الرُّسُلِ -صَلَوَاتُهُ وَسَلَامُهُ عَلَيْهِمْ- إِلَىٰ الْمُكَلَّفِينَ؛ لِهِدَايَتِهِمْ وَبَيَانِ شَرَائِعِ الدِّينِ، بِالدَّلَائِلِ الْقَطْعِيَّةِ وَوَاضِحَاتِ البَرَاهِينِ، أَحْمَدُهُ عَلَىٰ جَمِيعِ نِعَمِهِ، وَأَسْأَلُهُ الْمَزِيدَ مِنْ فَضْلِهِ وَكَرَمِهِ.
I testify that there is no deity but Allah alone, there being no associate with Him – the One, the Prevailing, the Generous, the Perpetual Forgiver. And I testify that our master Muḥammad is His servant and messenger; His beloved and His pure friend; the best of creatures; the one honored through the mighty Qur'ān, the continuing miracle over the succession of years; and through sunnahs that enlighten those seeking right guidance; distinguished for comprehensive speech and ease in religion. May the blessings and peace of Allah be upon him and upon all the prophets and messengers, their families and all righteous people.	وَأَشْهَدُ أَلَّا إِلَـٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْوَاحِدُ القَهَّارُ، الْكَرِيمُ الْغَفَّارُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَحَبِيبُهُ وَخَلِيلُهُ، أَفْضَلُ الْمَخْلُوقِينَ، الْمُكَرَّمُ بِالْقُرْآنِ الْعَزِيزِ، الْمُعْجِزَةِ الْمُسْتَمِرَّةِ عَلَىٰ تَعَاقُبِ السِّنِينَ، وَبِالسُّنَنِ الْمُسْتَنِيرَةِ لِلْمُسْتَرْشِدِينَ، الْمَخْصُوصُ بِجَوَامِعِ الْكَلِمِ وَسَمَاحَةِ الدِّينِ، صَلَوَاتُ اللهِ وَسَلَامُهُ عَلَيْهِ وَعَلَىٰ سَائِرِ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَآلِ كُلٍّ وَسَائِرِ الصَّالِحِينَ.
To proceed – it has been related to us from \`Ali bin Abī Ṭālib, \`Abdullāh bin Mas'ūd, Mu'ādh bin Jabal, Abūd-Dardā', Ibn \`Umar, Ibn 'Abbās, Anas bin Mālik, Abū Hurayrah and Abū Sa\`eed al-Khudri (may Allah be pleased with them) through numerous chains with varied narrations that	أَمَّا بَعْدُ؛ فَقَدْ رُوِّينَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَعَبْدِ اللهِ بْنِ مَسْعُودٍ، وَمُعَاذِ بْنِ جَبَلٍ، وَأَبِي الدَّرْدَاءِ، وَابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ، وَأَنَسِ بْنِ مَالِكٍ، وَأَبِي

هُرَيْرَةَ، وَأَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ= مِنْ طُرُقٍ كَثِيرَاتٍ بِرِوَايَاتٍ مُتَنَوِّعَاتٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَنْ حَفِظَ عَلَىٰ أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهَا بَعَثَهُ اللهُ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْفُقَهَاءِ وَالْعُلَمَاءِ**»، وَفِي رِوَايَةٍ: «**بَعَثَهُ اللهُ فَقِيهًا عَالِمًا**»، وَفِي رِوَايَةِ أَبِي الدَّرْدَاءِ: «**وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا**»، وَفِي رِوَايَةِ ابْنِ مَسْعُودٍ: «**قِيلَ لَهُ: ادْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ**»، وَفِي رِوَايَةِ ابْنِ عُمَرَ: «**كُتِبَ فِي زُمْرَةِ الْعُلَمَاءِ، وَحُشِرَ فِي زُمْرَةِ الشُّهَدَاءِ**».

the Messenger of Allah (ﷺ) said, "Whoever preserves for my nation forty ḥadīths concerning its religion – Allah will resurrect him on the Day of Resurrection among the jurists and scholars." In one narration it says, "...Allah will resurrect him as a jurist and scholar," and in that of Abūd-Dardā', "...I will be for him, on the Day of Resurrection, an intercessor and a witness." In the narration of Ibn Mas'ūd it says, "...he will be told, 'Enter by any of the doors of Paradise you wish,'" and in that of Ibn `Umar, "...he will be registered among the scholars and resurrected among the martyrs."

وَاتَّفَقَ الْحُفَّاظُ عَلَىٰ أَنَّهُ حَدِيثٌ ضَعِيفٌ؛ وَإِنْ كَثُرَتْ طُرُقُهُ.

But ḥadīth scholars have agreed that it is a weak ḥadīth despite its many narrations.

وَقَدْ صَنَّفَ الْعُلَمَاءُ رَضِيَ اللهُ عَنْهُمْ فِي هَٰذَا الْبَابِ مَا لَا يُحْصَىٰ مِنَ الْمُصَنَّفَاتِ، فَأَوَّلُ مَنْ عَلِمْتُهُ صَنَّفَ فِيهِ عَبْدُ اللهِ بْنُ الْمُبَارِكِ، ثُمَّ مُحَمَّدُ بْنُ أَسْلَمَ الطُّوسِيُّ الْعَالِمُ الرَّبَّانِيُّ، ثُمَّ الْحَسَنُ بْنُ سُفْيَانَ النَّسَوِيُّ، وَأَبُو بَكْرٍ الآجُرِّيُّ، وَأَبُو بَكْرٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْأَصْفَهَانِيُّ، وَالدَّارَقُطْنِيُّ، وَالْحَاكِمُ، وَأَبُو نُعَيْمٍ، وَأَبُو عَبْدِ الرَّحْمَٰنِ السُّلَمِيُّ، وَأَبُو سَعْدٍ الْمَالِينِيُّ، وَأَبُو عُثْمَانَ الصَّابُونِيُّ، وَعَبْدُ اللهِ بْنُ مُحَمَّدٍ الْأَنْصَارِيُّ، وَأَبُو بَكْرٍ الْبَيْهَقِيُّ.. وَخَلَائِقُ لَا يُحْصَوْنَ مِنَ الْمُتَقَدِّمِينَ وَالْمُتَأَخِّرِينَ.

The scholars have compiled within this context countless collections. The first one I have known to do so was `Abdullāh bin al-Mubārak and then Ibn Aslam at-Tūsi, the nurturing scholar; then al-Ḥasan bin Sufyān an-Nasā'i, Abū Bakr al-Ajurri, Abū Bakr Muḥammad bin Ibrāheem al-Asfahāni, ad-Daraqutni, al-Ḥākim, Abū Nu`aym, Abū `Abdur-Raḥmān as-Sulami, Abū Sa'eed al-Malīni, Abū 'Uthmān as-Sabūni, `Abdullāh bin Muḥammad al-Anṣāri, Abū Bakr al-Bayhaqi and innumerable others from among both previous and later ones.

And I have made istikhārah to Allah the exalted concerning the collecting of forty ḥadīthsfollowing the example of those well-known imams and preservers of Islam.

وَقَدْ اسْتَخَرْتُ اللهَ تَعَالَىٰ فِي جَمْعِ أَرْبَعِينَ حَدِيثًا اقْتِدَاءً بِهَؤُلَاءِ الْأَئِمَّةِ الْأَعْلَامِ وَحُفَّاظِ الْإِسْلَامِ.

وَقَدْ اتَّفَقَ الْعُلَمَاءُ عَلَىٰ جَوَازِ الْعَمَلِ بِالْحَدِيثِ الضَّعِيفِ فِي فَضَائِلِ الْأَعْمَالِ، وَمَعَ هَـٰذَا فَلَيْسَ اعْتِمَادِي عَلَىٰ هَـٰذَا الْحَدِيثِ؛ بَلْ عَلَىٰ قَوْلِهِ ﷺ فِي الْأَحَادِيثِ الصَّحِيحَةِ: «**لِيُبَلِّغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ**»، وَقَوْلُهُ ﷺ: «**نَضَّرَ اللهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاهَا فَأَدَّاهَا كَمَا سَمِعَهَا**».

For the scholars have agreed upon the permissibility of acting on a weak ḥadīth in regard to virtuous deeds. But in spite of this, my reliance is not upon that ḥadīth but rather on his ﷺ statement among the authentic hadiths: "Let the one present among you convey to the absent" and his saying: "May Allah make radiant [the face of] a person who heard my statement and grasped it and passed it on as he heard it."

ثُمَّ مِنَ الْعُلَمَاءِ مَنْ جَمَعَ الْأَرْبَعِينَ فِي أُصُولِ الدِّينِ، وَبَعْضُهُمْ فِي الْفُرُوعِ، وَبَعْضُهُمْ فِي الْجِهَادِ، وَبَعْضُهُمْ فِي الزُّهْدِ، وَبَعْضُهُمْ فِي الْآدَابِ، وَبَعْضُهُمْ فِي الْخُطَبِ، وَكُلُّهَا مَقَاصِدُ صَالِحَةٌ رَضِيَ اللهُ عَنْ قَاصِدِيهَا.

Then there were some scholars who collected forty [ḥadīths] on the fundamentals of the religion, while others [did so] on the derived matters, others on jihād, others on asceticism, others on conduct, others on speeches. And all of them are sound objectives, may Allah be pleased with those who intended them.

وَقَدْ رَأَيْتُ جَمْعَ أَرْبَعِينَ أَهَمَّ مِنْ هَـٰذَا كُلِّهِ، وَهِيَ أَرْبَعُونَ حَدِيثًا مُشْتَمِلَةٌ عَلَىٰ جَمِيعِ ذَلِكَ، وَكُلُّ حَدِيثٍ مِنْهَا قَاعِدَةٌ عَظِيمَةٌ مِنْ قَوَاعِدِ الدِّينِ، قَدْ وَصَفَهُ الْعُلَمَاءُ بِأَنَّ مَدَارَ الْإِسْلَامِ عَلَيْهِ، أَوْ هُوَ نِصْفُ الْإِسْلَامِ أَوْ ثُلُثُهُ أَوْ نَحْوِ ذَلِكَ.

But I have considered collecting forty more important than all of those, and they would be forty ḥadīths inclusive of all that, and each ḥadīth would be a great precept from those of the religion – one that scholars had described as having Islam revolve around it or half of Islam or a third of it and the like.

ثُمَّ أَلْتَزِمُ فِي هَـٰذِهِ «الْأَرْبَعِينَ» أَنْ تَكُونَ صَحِيحَةً، وَمُعْظَمُهَا فِي صَحِيحَي الْبُخَارِيِّ وَمُسْلِمٍ، وَأَذْكُرُهَا مَحْذُوفَةَ الْأَسَانِيدِ؛ لِيَسْهُلَ حِفْظُهَا وَيَعُمَّ

Furthermore, I would commit myself, regarding these forty, to their being authentic, and most of them are [found] within the two Ṣaḥeeḥs of al-Bukhāri and Muslim. I cite them with the chains of narration removed in order to make their memorization easy and their benefit widespread, in-sha-Allah ta`ālā. I then them

الِانْتِفَاعُ بِهَا إِنْ شَاءَ اللهُ تَعَالَىٰ، ثُمَّ أُتْبِعُهَا بِبَابٍ فِي ضَبْطِ خَفِيِّ أَلْفَاظِهَا.

up with a section defining their more obscure wordings.

وَيَنْبَغِي لِكُلِّ رَاغِبٍ فِي الْآخِرَةِ أَنْ يَعْرِفَ هَٰذِهِ الْأَحَادِيثَ؛ لِمَا اشْتَمَلَتْ عَلَيْهِ مِنَ الْمُهِمَّاتِ، وَاحْتَوَتْ عَلَيْهِ مِنَ التَّنْبِيهِ عَلَىٰ جَمِيعِ الطَّاعَاتِ، وَذَلِكَ ظَاهِرٌ لِمَنْ تَدَبَّرَهُ.

Everyone desiring the Hereafter ought to know these ḥadīths for what they contain of important information and because they alert one to all acts of obedience [to Allah], which is clear to whoever reflects upon it.

وَعَلَىٰ اللهِ الْكَرِيمِ اعْتِمَادِي، وَإِلَيْهِ تَفْوِيضِي وَاسْتِنَادِي، وَلَهُ الْحَمْدُ وَالنِّعْمَةُ، وَبِهِ التَّوْفِيقُ وَالْعِصْمَةُ.

Upon Allah is my dependence, and upon Him is my relegation and support. To Him belongs [all] praise and favor, and from Him is [all] success and protection.

الحديث الأوَّل

Hadeeth One: Actions are but by Intentions

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ؛ فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَنْكِحُهَا؛ فَهِجْرَتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ»**.

On the authority of Ameer ul-Mu'mineen (the Commander of the Faithful), Aboo Hafs `Umar ibn al-Khattaab radiAllaahu anhu, who said: I heard the Messenger of Allaah sallAllaahu alayhi wa sallam say: **"Actions are but by intentions and every man shall have only that which he intended. Thus he whose migration (Hijrah to Madeenah from Makkah) was for Allaah and His Messenger, his migration was for Allaah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated."**

رَوَاهُ إِمَامَا الْمُحَدِّثِينَ أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدِزْبَهْ الْبُخَارِيُّ الْجُعْفِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ فِي

It is related by the two Imaams of the scholars of Hadeeth, Aboo `Abdillaah Muhammad ibn Ismaa`eel ibn Ibraheem ibn al-Mugheera ibn Bardizbah al-Bukhaaree and Aboo-l-Husain Muslim ibn al-Hajjaaj ibn Muslim al-Qushairee an-Naisaabooree, in their two Saheehs, which are the soundest

«صَــحِيحَيْهِمَا» اللَّـذَيْنِ هُمَا أَصَــحّ الْكُتُـبِ الْـمُصَنَّفَةِ.

of compiled books [i.e. the most truthful books after the Book of Allaah, since the Qur'aan is not 'compiled'].

الحديث الثَّاني

Hadeeth Two: An Explanation of Islaam, Eemaan and Ihsaan

عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ أَيْضًــا؛ قَالَ: بَيْنَمَا نَحْنُ جُلوسٌ عِنْدَ رَسُـولِ اللهِ ﷺ ذَاتَ يَوْمٍ؛ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْــرِ، لَا يُرَىٰ عَلَيْهِ أَثَرُ السَّــفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّىٰ جَلَسَ إِلَىٰ النَّبِيِّ ﷺ؛ فَأَسْــنَدَ رُكْبَتَيْهِ إِلَىٰ رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَىٰ فَخِذَيْهِ.

وَقَالَ: يا مُحَمَّدُ؛ أَخْبِرْنِي عَنِ الْإِسْــلَامِ؛ فَقَالَ رَسُـولُ اللهِ ﷺ: «**الْإِسْــلَامُ: أَنْ تَشْـهَدَ أَلَّا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُـولُ اللهِ، وَتُقِيمَ الصَّــلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا**»، قَالَ: صَدَقْتَ؛ فَعَجِبْنَا لَهُ: يَسْأَلُهُ ويُصَدِّقُهُ!

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: «**أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُـلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ**»، قَالَ: صَدَقْتَ.

قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَــانِ، قَالَ: «**أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ**».

Also on the authority of `Umar (radi Allaahu 'anhu), who said:

One day while we were sitting with the Messenger of Allaah (sallAllaahu alayhi wa sallam) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journey were to be seen on him and none of us knew him. He walked up and sat down in front of the Prophet (sallAllaahu alayhi wa sallam), with his knees touching against the Prophet's (sallAllaahu alayhi wa sallam) and placing the palms of his hands on his thighs he said: “O Muhammad, tell me about Islaam.”

The Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **“Islaam is to testify that there is no deity worthy of worship but Allaah and Muhammad is the Messenger of Allaah, to perform prayers, to give zakaah, to fast in Ramadaan, and to make the pilgrimage to the House if you are able to do so.”**

He said: “You have spoken rightly”

We were amazed at him asking him and saying that he had spoken rightly

He (the man) said: “Tell me about Eemaan.”

He (the Prophet, sallAllaahu alayhi wa sallam) said: **“It is to believe in Allaah, His Angels, His Books, His Messengers, and the Last Day, and to believe in divine destiny (qadar), both the good and the evil of it”.**

He said: “You have spoken rightly.”

He (the man) said: “Then tell me about Ihsaan.”

He (the Prophet, sallAllaahu alayhi wa sallam) said: **“It is to worship Allaah as**

قَالَ: فَأَخْبِرْنِي عَنِ السَّـاعَةِ. قَالَ: «مَا الْمَسْـؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ».

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا، قَالَ: «أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّـاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ».

ثُمَّ انْطَلَقَ. فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: «يَا عُمَرُ، أَتَدْرِي مَنِ السَّائِلُ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

رَوَاهُ مُسْلِمٌ.

though you see Him, and if you do not see Him, then (knowing that) truly He sees you."
He said: "Then tell me about the Hour."
He said: "**The one questioned about it knows no better than the questioner.**"
He said: "Then tell me about its signs."
He said: "**That the slave-girl will give birth to her mistress, and that you will see barefooted, naked destitute shepherds competing in constructing lofty buildings.**"
He said: then he (the man) left, and I stayed for a time. Then he (the Prophet, sallAllaahu alayhi wa sallam) said:
"**O `Umar, do you know who the questioner was?**" I said: "Allaah and His Messenger know best." He said: "**It was Jibreel, who came to teach you your religion.**"
It was related by Muslim.

الحديث الثَّالث

Hadeeth Three: The Pillars of Islaam

وَعَنْ أَبِي عَبْدِ الرَّحْمَـٰـــنِ عَبْدِ اللهِ بْنِ عُمَرَ [بْنِ الخَطَّابِ] رَضِيَ اللهُ عَنْهُمَا؛ قَالَ: سَـمِعْتُ رَسُـولَ اللهِ ﷺ يَقُولُ: «بُنِيَ الإِسْـلامُ عَلَى خَمْسٍ: شَهَادَةِ أَلَّا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عبْدُه ورسُوله، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

On the authority of Aboo `Abd ir-Rahmaan `Abdullaah, the son of `Umar ibn al-Khattab radiAllaahu 'anhumaa, who said: I heard the Messenger of Allaah (sallAllaahu alayhi wa sallam) say:
"**Islaam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, establishing the salaah (prayer), paying the zakaah (obligatory charity), making the Hajj (pilgrimage) to the House, and fasting in Ramadaan**".
Collected by al-Bukhaari and Muslim

الحديث الرَّابع

Hadeeth Four: Deeds are by their Final Actions

عَنْ أَبِي عَبْدِ الرَّحْمَـٰـنِ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ؛ قَـالَ: حَـدَّثَنَـا رَسُـولُ اللهِ ﷺ وَهُوَ الصَّـادِقُ الْـمَـصْدُوق: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ

On the authority of Aboo `Abd ir-Rahmaan `Abdullaah ibn Mas`ood (radiAllaahu anhu), who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) and he is the Truthful and the Believed, narrated to us:

أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ الْـمَلَكُ، فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَمْ سَعِيدٌ، فَوَ الَّذِي لَا إِلَهَ غَيْرُهُ؛ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْـجَنَّةِ، حَتَّىٰ مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْـجَنَّةِ، فَيَدْخُلُهَا».

رَوَاهُ الْبُخَارِيِّ وَمُسْلِمٌ.

“Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of a nutfah (a drop), then he becomes an 'alaqah (clot of blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his rizq (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e. whether or not he will enter Paradise).

By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arm’s length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it. And verily one of you performs the actions of the people of the Hellfire, until there is but an arm’s length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it”.

Collected by al-Bukhaari and Muslim

الحديث الخامس

Hadeeth Five: Rejection of Evil Deeds and Innovations

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللهِ عَائِشَةَ رَضِيَ اللهُ عَنْهَا؛ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»، وَقَدْ عَلَّقَهَا الْبُخَارِيُّ.

On the authority of the Mother of the Faithful, Umm `Abdillaah `Aaishah (radi Allaahu 'anhaa) , who said: The Messenger of Allaah (sallAllaau alayhi wa sallam) said:

“He who innovates something in this matter of ours [i.e. Islaam] that is not of it will have it rejected”.

Collected by al-Bukhaari and Muslim

In one version by Muslim it reads:

“He who does an act which we have not commanded, will have it rejected”.

Hadeeth Six: The Halaal is Clear and the Haraam is Clear

On the authority of Aboo `Abdillaah an-Nu`maan the son of Basheer (radiAllaahu 'anhumaa), who said: I heard the Messenger of Allaah (sallAllaahu alayhi wa sallam) say:

"That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allaah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart".

Collected by al-Bukhaari and Muslim

الحديث السَّادس

عَنْ أَبِي عَبْدِ اللهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْحَلَالَ بَيِّنٌ، وإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ، لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ؛ كَالرَّاعِي يَرْعَى حَوْلَ الحِمَى، يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth Seven: The Religion is Naseehah (Sincere Advice)

On the authority of Abu Ruqayya Tameem ibn Aus ad-Daaree (radi Allaahu anhu) that the Prophet (sallAllaahu alayhi wa sallam) said:

"The Deen (religion) is naseehah (advice/sincerity)"

We said "To whom?"

He said: **"To Allah and His Book, and His Messenger, and to the leaders of the Muslims and their common folk".**

Collected by Muslim

الحديث السَّابع

عَنْ أَبِي رُقَيَّةَ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللهُ عَنْهُ؛ قَالَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ»، قُلْنَا: لِمَنْ يَا رَسُولَ اللهِ؟ قَالَ: «للهِ، وَلِكِتَابِهِ، وَلِرَسولِهِ، وَلأَئِمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ».

رَوَاهُ مُسْلِمٌ.

Hadeeth Eight: Sanctity of a Muslim	الحديث الثَّامن
On the authority of the son of 'Umar (radi Allaahu 'anhumaa) that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **"I have been ordered to fight against the people until they testify that there is none worthy of Worship except Allaah and that Muhammad is the Messenger of Allaah, and until they establish the Salaah and pay the Zakaah. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islaam, and their Reckoning will be with Allaah".** Collected by Bukhaaree and Muslim	عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَلَّا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللهِ تَعَالَى».** رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth Nine: Obligations are according to Ability	الحديث التَّاسع
On the authority of Abu Hurairah 'Abd-ur-Rahmaan ibn Sakhr (radiAllaahu 'anhu) who said: I heard the Messenger of Allaah (sallAllaahu alayi wa sallam) say: **"What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you".** Related by al-Bukhaaree and Muslim	عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَٰنِ بْنِ صَخْرٍ الدَّوْسِيِّ رَضِيَ اللهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ [فَأْتُوا] مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ، وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ».** رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth Ten: Restricting oneself to the Pleasant Halaal	الحديث العاشر
On the authority of Abu Hurairah (radiAllaahu 'anhu) who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **"Allaah the Almighty is Good and accepts only that which is good. And**	عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ اللهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى:**

﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعۡمَلُواْ صَٰلِحًا﴾ [المؤمنون:٥١]، وقال: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ﴾ [البقرة:١٧٢].

ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ؛ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟».

رَوَاهُ مُسْلِمٌ.

verily Allaah has commanded the Believers to do that which He has commanded the Messengers. So the Almighty has said:

"O (you) Messengers! Eat of the Tayyibaat [all kinds of Halaal (legal) foods], and perform righteous deeds." [23:51]

and the Almighty has said:
"O you who believe! Eat of the lawful things that We have provided you" [2:172]

Then he mentioned [the case] of a man who, having journeyed far, is dishevelled and dusty, and who spreads out his hands to the sky saying "O Lord! O Lord!", while his food is Haraam (unlawful), his drink is Haraam, his clothing is Haraam, and he has been nourished with Haraam, so how can [his supplication] be answered ?!"
Narrated by Muslim.

الحديث الحادي عشر

Hadeeth Eleven: Being Cautious of the Doubtful

عَنْ أَبِي مُحمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللهِ ﷺ وَرَيْحَانَتِهِ رضي الله عنهما؛ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللهِ ﷺ: «**دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ**».

رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

On the authority of Abu Muhammad al-Hasan ibn 'Alee ibn Abee Taalib (radiAllaahu 'anhumaa), the grandson of the Messenger of Allaah (sallAllaahu alayhi wa sallam), and the one much loved by him, who said: I memorised from the Messenger of Allaah (sallAllaahu alayhi wa sallam): **"Leave that which makes you doubt for that which does not make you doubt."**

It was related by at-Tirmidhee and an-Nasaa'ee, with at-Tirmidhee saying that it was a good and sound hadith (Hasan Saheeh).

Hadeeth Twelve: Leaving that which does not concern a Muslim	الحديث الثَّاني عشر
On the authority of Abu Hurairah (radiAllaahu 'anhu) who said: the Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **"Part of the perfection of one's Islaam is his leaving that which does not concern him."**	عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ؛ قَالَ رَسُــولُ اللهِ ﷺ: «**مِنْ حُسْنِ إِسلَامِ الْـمَرْءِ: تَرْكُهُ مَا لَا يَعْنِيهِ**».
A Hasan (Good) Hadeeth which was related by at-Tirmidhee and others in this fashion.	حَدِيثٌ حَسَنٌ رَوَاهُ التِّرمِذِي وَغَيْرُهُ هَكَذَا.

Hadeeth Thirteen: Loves for his Brother that which he Loves for Himself	الحديث الثَّالث عشر
On the authority of Abu Hamzah Anas bin Maalik (radiAllaahu anhu) - the servant of the Messenger of Allaah (sallAllaahu alayhi wa sallam) - that the Prophet (sallAllaahu alayhi wa sallam) said : **"None of you [truly] believes until he loves for his brother that which he loves for himself."**	عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ –خَادِمِ رَسُولِ اللهِ ﷺ – عَنِ النَّبِيِّ ﷺ قَالَ: «**لَا يُؤْمِنُ أَحدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ**».
It was related by al-Bukhaaree and Muslim	رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth Fourteen: The Prohibition of the Blood of a Muslim and the Reasons for Shedding it	الحديث الرَّابع عشر
On the authority of Ibn Mas'ood (radiAllaahu anhu) who said : The Messenger of Allaah (sallAllaahu 'alayhi wa sallam) said : **"It is not permissible to spill the blood of a Muslim except in three [instances] : the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community."**	وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ الله ﷺ: «**لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: الثَّيِّبِ الزَّانِي، وَالنَّفْسِ بِالنَّفْسِ، وَالتَّارِكِ لِدِينِهِ الْـمُفَارِقِ لِلْجَمَاعَةِ**».
It was related by al-Bukhaaree and Muslim	رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

الحديث الخامس عشر

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ: فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ: فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ: فَلْيُكْرِمْ ضَيْفَهُ».

رَوَاهُ الْبُخَارِيّ وَمُسْلِمٌ.

Hadeeth Fifteen: Islaamic Manners

On the authority of Abu Hurairah (radiAllaahu anhu) that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **"Let him who believes in Allaah and the Last Day speak good, or keep silent; and let him who believes in Allaah and the Last Day be generous to his neighbour; and let him who believes in Allaah and the Last Day be generous to his guest."**

It was related by al-Bukhaaree and Muslim.

الحديث السَّادس عشر

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي، قَالَ: «لَا تَغْضَبْ»، فَرَدَّدَ مِرَارًا، قَالَ: «لَا تَغْضَبْ».

رَوَاهُ الْبُخَارِيُّ.

Hadeeth Sixteen: The Forbiddance of Anger

On the authority of Abu Hurairah (radiAllaahu anhu)
That a man said to the Prophet (sal Allaahu alayhi wa sallam): "Counsel me", so he (sallAllaahu alayhi wa sallam) said: **"Do not become angry."**

The man repeated [his request for counsel] several times, and he (sallAllaahu alayhi wa sallam) said: **"Do not become angry."**
It was related by al-Bukhaaree and Muslim.

الحديث السَّابع عشر

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ؛ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُم فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ؛ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ؛ فَلْيُرِحْ ذَبِيحَتَهُ».

رَوَاهُ مُسْلِمٌ.

Hadeeth Seventeen: The Command to Slaughter and Kill in the Best Manner

On the authority of Abu Ya'laa Shaddaad bin Aws (radiAllaahu anhu), that the Messenger of Allaah sallAllaahu alayhi wa sallam said:
"Verily Allaah has prescribed Ihsaan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."
It was related by Muslim

Hadeeth Eighteen: Good Character

الحديث الثَّامن عشر

On the authority of Abu Dharr Jundub ibn Junaadah, and Abu 'Abd-ir-Rahmaan Mu'aadh bin Jabal (radiAllaahu anhumaa) that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said:

"Have Taqwaa (Fear) of Allaah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people."

It was related by at-Tirmidhee, who said it was a Hasan (Good) Hadeeth, and in some copies it is stated to be a Hasan Saheeh Hadeeth.

عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُمَا، عَنْ رَسُولِ اللهِ ﷺ؛ قَالَ:

«اتَّقِ اللهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ».

رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: (حَدِيثٌ حَسَنٌ)، وَفِي بَعْضِ النُّسَخِ: (حَسَنٌ صَحِيحٌ).

Hadeeth Nineteen: Be mindful of Allaah and He will protect you.

الحديث التَّاسع عشر

On the authority of Abu 'Abbaas 'Abdillaah bin 'Abbaas (radiAllaahu anhumaa) who said: One day I was behind the Prophet (sallAllaahu alayhi wa sallam) [riding on the same mount] and he said:

"O young man, I shall teach you some words [of advice]: Be Mindful of Allaah and Allaah will protect you. Be Mindful of Allaah and you will find Him in front of you. If you ask, then ask Allaah [alone]; and if you seek help, then seek help from Allaah [alone]. And know that if the Nation were to gather together to benefit you with anything, they would not benefit you except with what Allaah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allaah had already prescribed against you. The Pens have been lifted and the Pages have dried."

It was related by at-Tirmidhee, who said it was a Good and Sound Hadeeth. Another narration, other than that of Tirmidhee, reads:

عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ يَوْمًا، فَقَالَ: **«يَا غُلَامُ؛ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَإِنِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلاَّ بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ».**

رَوَاهُ التِّرْمِذِي، وَقَالَ: (حَدِيثٌ حَسَنٌ صَحِيحٌ).

وَفِي رِوَايَةِ غَيْرِ التِّرْمِذِي: **«احْفَظِ اللهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي**

الشِّـــدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِـيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْـرَ مَعَ الصَّبْرِ، وَأَنَّ الفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا».

"Be Mindful of Allaah, and you will find Him in front of you. Recognise and Acknowledge Allaah in times of ease and prosperity, and He will Remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that Victory comes with Patience, Relief with Affliction, and Hardship with Ease."

الحديث العشرون

Hadeeth Twenty: Modesty is from Eemaan

وَعَنْ أَبِي مَسْـعُودٍ عُقْبَةَ بْنِ عَمْرٍ الأَنْصَـــارِيِّ البَدْرِيِّ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُـولُ اللهِ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الأُولَى: إِذَا لَمْ تَسْـتَحِ فَاصْنَعْ مَا شِئْتَ».

رَوَاهُ الْبَخَارِيُّ.

On the authority of Abu Mas'ood 'Uqbah bin 'Amr al-Ansaaree al-Badree (radiAllaahu anhu) who said : The Messenger of Allaah (sallAllaahu alayhi wa sallam) said :

"Verily, from what was learnt by the people from the speech of the Earliest Prophecy is: If you feel no shame, then do as you wish."

It was related by al-Bukhaaree.

الحديث الحادي والعشرون

Hadeeth Twenty One : Say 'I believe in Allaah' and then be Steadfast

عَنْ أَبِي عَمْرٍو –وَقِيلَ: أَبِي عَمْرَةَ– سُـفْيَانَ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ؛ قَالَ: قُلْتُ: يَا رَسُـولَ اللهِ، قُلْ لِي فِي الإِسْلَامِ قَوْلًا، لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ. قَالَ: «قُلْ آمَنْتُ بِاللهِ ثُمَّ اسْتَقِمْ».

رَوَاهُ مُسْلِمٌ.

On the authority of Aboo 'Amr - and he is also called Aboo 'Amrah - Sufyaan bin Abdillaah ath-Thaqafee (radiAllaahu anhu) who said:

I said: "O Messenger of Allaah, tell me something about al-Islaam which I can ask of no one but you."

He said: **"Say: I believe in Allaah - and then be Steadfast".**

It was related by Muslim.

Hadeeth Twenty Two: Confinement to the Obligatory Deeds is Sufficient to be entered into Paradise

الحديث الثَّاني والعشرون

On the authority of Abu 'Abdillaah Jaabir bin 'Abdillaah al-Ansaaree (radiAllaahu anhumaa) that:
A man questioned the Messenger of Allaah (sallAllaahu alayhi wa sallam) and said : “Do you think that if I perform the obligatory Prayers, fast in Ramadaan, treat as lawful that which is Halaal, and treat as forbidden that which is Haraam, and do not increase upon that [in voluntary good deeds], then shall I enter Paradise ?”

He (sallAllaahu alayhi wa sallam) replied: **“Yes”.**

It was related by Muslim.
The meaning of “forbidden that which is Haraam” is: avoided it.

The meaning of “treat as lawful that which is Halaal” is: do it believing it to be Halaal.

عَنْ أَبِي عَبْدِ اللهِ جَابِرِ بْنِ عَبْدِ اللهِ الْأَنْصَارِي رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْـمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْـحَلَالَ، وَحَرَّمْتُ الْـحَرَامَ، وَلَـمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا: أَأَدْخُلُ الجنَّةَ؟ قَالَ: «**نَعَمْ**».

رَوَاهُ مُسْلِمٌ.

وَمَعْنَى (حَرَّمْتُ الْـحَرَامَ) اجْتَنَبْتُهُ.

وَمَعْنَى (أَحْلَلْتُ الْـحَلَالَ) فَعَلْتُهُ مُعْتَقِدًا حِلَّهُ.

Hadeeth Twenty Three: Hastening to do Good

الحديث الثَّالث والعشرون

On the authority of Abu Maalik al-Haarith bin al-Haarith al-Ash'aree (radiAllaahu anhu) who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) said :
“Purity is half of Eemaan (Faith). 'al-Hamdu lillaah' [Praise be to Allaah] fills the scales, and 'subhaanAllaah' [How far is Allaah from every imperfection] and 'al-Hamdu lillaah' fill that which is between heaven and earth. And the Salaah (Prayer) is a Light, and charity is a Proof, and Patience is Illumination, and the Qur'aan is a Proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin.”

It was related by Muslim.

عَنْ أَبِي مَالِكٍ الْـحَارِثِ بْنِ عَاصِمٍ الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْـحَمْدُ للهِ تَمْلَأُ المِيزَانَ، وَسُبْحَانَ اللهِ وَالْـحَمْدُ للهِ تَمْلَآنِ - أَوْ: تَمْلَأُ - مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو؛ فَبَائِعٌ نَفْسَهُ، فَمُعْتِقُهَا، أَوْ مُوبِقُهَا**».

رَوَاهُ مُسْلِمٌ.

Hadeeth Twenty Four: The Forbiddence of Oppression

On the authority of Abu Dharr al-Ghifaaree (radiAllaahu anhu) from the Prophet (sallAllaahu alayhi wa sallam) from his Lord ('azza wa jall) that He said :

"O My servants ! I have forbidden dhulm (oppression) for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My servants, all of you are hungry except those whom I have fed, so seek food from Me and I shall feed you.

O My servants, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you.

O My servants, you will not attain harming Me so as to harm me, and you will not attain benefitting Me so as to benefit Me. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota.

O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as wicked as the most wicked heart of any indivdual amongst you, then this would not decrease My Kingdom an iota.

الحديث الرَّابع والعشرون

وَعَنْ أَبِي ذَرٍّ الغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِيمَا رَوَىٰ عَنْ رَبِّهِ عَزَّ وَجَلَّ؛ أَنَّهُ قَالَ: «يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَىٰ نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا؛ فَلَا تَظَالَمُوا.

يَا عِبَادِي؛ كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ؛ فَاسْتَهْدُونِي أَهْدِكُمْ.

يَا عِبَادِي؛ كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ؛ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ.

يَا عِبَادِي؛ كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ؛ فَاسْتَكْسُونِي أَكْسُكُمْ.

يَا عِبَادِي؛ إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا؛ فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ.

يَا عِبَادِي؛ إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي.

يَا عِبَادِي؛ لَوْ أَنَّ أَوَّلَكُمْ، وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَىٰ أَتْقَىٰ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ؛ مَا زَادَ ذَٰلِكَ فِي مُلْكِي شَيْئًا.

يَـا عِبَـادِي؛ لَـوْ أَنَّ أَوَّلَكُـمْ، وَآخِرَكُمْ وَإِنْسَـكُمْ وَجِنَّكُمْ كَـانُوا عَلَىٰ أَفْجَرِ قَلْـبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا.

يَـا عِبَـادِي؛ لَـوْ أَنَّ أَوَّلَكُـمْ، وَآخِرَكُمْ، وَإِنْسَـكُمْ وَجِنَّكُمْ قَـامُوا فِي صَـعِيدٍ وَاحِدٍ، فَسَـأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَـانٍ مَسْـأَلَتَهُ؛ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي، إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ.

يَا عِبَادِي؛ إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِـيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ إِيَّاهَا؛ فَمَنْ وَجَدَ خَيْرًا؛ فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ؛ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ».

رَوَاهُ مُسْلِمٌ.

O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the Ocean when a needle is dipped into it.

O My servants, it is but your deeds that I account for you, and then recompense you for. So he who finds good, let him praise Allaah, and he who finds other than that, let him blame no one but himself."

It was related by Muslim.

الحديث الخامس والعشرون

Hadeeth Twenty Five: The Affluent have made off with the Rewards

عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ -أَيْضًا-: أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُـولِ اللهِ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُـولَ اللهِ؛ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُـومُونَ كَمَا نَصُـومُ، وَيَتَصَـدَّقُونَ بِفُضُـولِ أَمْوَالِـهِمْ! قَالَ: «أَوَلَيْسَ قَدْ جَعَلَ اللهُ لَكُمْ مَا تَصَّدَّقُونَ؟! إِنَّ لَكُمْ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً، وَكُلِّ تَكْبِيرَةٍ صَدَقَةً، وَكُلِّ تَحْمِيدَةٍ صَدَقَةً، وَكُلِّ تَهْلِيلَةٍ صَدَقَةً، وَأَمْرٌ بِالمعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ».

Also on the authority of Abu Dharr (radiAllaahu anhu) that some people from amongst the Companions of the Messenger of Allaah (sallAllaahu alayhi wa sallam) said to the Prophet (sallAllaahu alayhi wa sallam) :
"O Messenger of Allaah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth."

He (sallAllaahu alayhi wa sallam) said :
"Has not Allaah made things for you to give in charity ? Truly every tasbeehah [saying: subhaan Allaah] is a charity, and every takbeerah [saying: Allaahu akbar] is a charity, and every tahmeedah [saying: al-hamdu lillaah] is a charity, and every tahleelah [saying: laa ilaaha

قَالُوا: يَا رَسُولَ الله؛ أَيَأْتِي أَحَدُنَا شَهْوَتَهُ، وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟! قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ؛ أَكَانَ عَلَيْهِ فِيهَا وِزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ».

رَوَاهُ مُسْلِمٌ.

illaa Allaah] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud'i [sexual act] of each one of you there is a charity."

They said : "O Messenger of Allaah, when one of us fulfils his carnal desire, will he have some reward for that ?!"

He (sallAllaahu alayhi wa sallam) said : **"Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward."**

It was related by Muslim.

الحديث السَّادس والعشرون

Hadeeth Twenty Six: The Virtue of Reconciling between People, and Judging Justly between them, and Helping them

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَومٍ تَطْلُعُ فِيهِ الشَّمْسُ؛ تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

On the authority of Abu Hurairah (radiAllaahu anhu), who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) said:

"Every joint of a person must perfom a charity each day that the sun rises. To judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity. And the good word is a charity. And every step that you take towards the Prayer is a charity. And removing a harmful object from the road is a charity."

It was collected by al-Bukhaaree and Muslim.

الحديث السَّابع والعشرون

Hadeeth Twenty Seven: Righteousness is in Good Character

عَنِ النَّوَاسِ بنِ سَمْعَانَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «البِرُّ: حُسْنُ الْخُلُقِ، وَالإِثْمُ: مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ».

رَوَاهُ مُسْلِمٌ.

On the authority of an-Nawwaas bin Sam'aan (radiAllaahu anhu) that the Prophet (sallAllaahu alayhi wa sallam) said: **“Righteousness is in good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about.”**

It was related by Muslim.

وَعَنْ وَابِصَةَ بْنِ مَعْبَدٍ رَضِيَ اللهُ عَنْهُ؛ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَقَالَ: «جِئْتَ تَسْأَلُ عَنِ الْبِرِّ وَالإِثْمِ؟» قُلْتُ: نَعَمْ.

فَقَالَ: «اسْتَفْتِ قَلْبَكَ؛ الْبِرُّ: مَا اطْمَأَنَّتْ إِلَيْهِ النَّفْسُ، وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالإِثْمُ: مَا حَاكَ فِي النَّفْسِ، وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ».

Also on the authority of Waabisah bin Ma'bad (radiAllaahu anhu) who said: I came to the Messenger of Allaah (sallAllaahu alayhi wa sallam) and he said : **“You have come to ask about righteousness”.**
I said : “Yes”.
He said : **“Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour].”**

حَدِيثٌ حَسَنٌ، رُوِّينَاهُ فِي مُسْنَدَيْ الإِمَامَيْنِ أَحْمَدَ ابنِ حَنْبَلٍ وَالدَّارِمِي، بِإِسْنَادٍ حَسَنٍ.

This is a Hassan (good) hadith collected by Imam Ahman ibn Hanbal and Daarimy with a sound chain of narrators.

الحديث الثَّامن والعشرون

Hadeeth Twenty Eight : The Obligation of Binding Oneself to the Sunnah

وَعَنْ أَبِي نَجِيحٍ العِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ عَنْهُ؛ قَالَ: وَعَظَنَا رَسُولُ اللهِ ﷺ مَوْعِظَةً، وَجِلَتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولُ اللهِ؛ كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ، فَأَوْصِنَا، فَقَالَ: «أُوصِيكُمْ بِتَقْوَى اللهِ عَزَّ وَجَلَّ، وَالسَّمْعِ وَالطَّاعَةِ،

On the authority of Abu Najeeh al-'Irbaad ibn Saariyah (radiAllaahu anhu) who said : The Messenger of Allaah (sallAllaahu alayhi wa sallam) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said: "O Messenger of Allaah ! It is as though this is a farewell sermon, so counsel us".

He said: **“I counsel you to have taqwaa (fear) of Allaah, and to listen and obey**

وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَىٰ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ».

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: (حَدِيثٌ حَسَنٌ صَحِيحٌ).

[your leader], even if a slave were to become your Ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafaa' ar-Raashideen (the Rightly Guided Caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bid'ah (innovation) is misguidance."

It was related by Abu Dawood and at-Tirmidhee, who said that it was a good and sound Hadeeth.

الحديث التَّاسع والعشرون

Hadeeth Twenty Nine: That which Enters One into Paradise

عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه؛ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ؛ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ.

قَالَ: «لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ تَعَالَىٰ عَلَيْهِ: تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ».

ثُمَّ قَالَ: «أَلَا أَدُلُّكَ عَلَىٰ أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ».

ثُمَّ تَلَا: ﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ ﴾ حَتَّىٰ بَلَغَ ﴿يَعْمَلُونَ ﴾ [السَّجدة:١٦-١٧].

On the authority of Mu'aadh bin Jabal (radiAllaahu anhu) who said:

I said: "O Messenger of Allaah, tell me of an act which will take me into Paradise and will keep me away from the Hell Fire".

He said : **"You have asked me about a great matter, yet it is easy for him for whom Allaah makes it easy : Worship Allaah, without associating any partners with Him; establish the Prayer; pay the Zakaah; fast in Ramadaan; and make the Pilgrimage to the House."**

Then he said : **"Shall I not guide you towards the Means of Goodness ? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the Praying of a man in the depths of the Night."**

Then he recited :

"[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allaah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." [Soorah as-Sajdah, 16-17]

Then he said: **"Shall I not inform you of the head of the matter, its pillar and its peak?"**
I said : "Yes, O Messenger of Allaah."
He said : **"The head of the matter is Islaam, its pillar is the Prayer and its peak is jihaad."**
Then he said : **"Shall I not tell you of the foundation of all of that ?"**
I said : "Yes, O Mesenger of Allaah."
So he took hold of his tongue and said : **"Restrain this."**
I said : "O Prophet of Allaah, will we be taken to account for what we say with it?"
He said: **"May your mother be bereaved of you, O Mu'aadh! Is there anything that throws people into the Hell Fire upon their faces - or : on their noses - except the harvests of their tongues?"**
It was related by at-Tirmidhee, who said it was a good and sound hadeeth.

ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِرَأْسِ الأَمْرِ، وَعَمُودِهِ، وَذِرْوَةِ سَنَامِهِ؟» قُلْتُ: بَلَىٰ يَا رَسُولَ اللهِ.

قَالَ: «رَأْسُ الأَمْرِ الإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ».

ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِمِلَاكِ ذَلِكَ كُلِّهِ؟» قُلْتُ: بَلَىٰ يَا رَسُولَ اللهِ.

فَأَخَذَ بِلِسَانِهِ، وَقَالَ: «كُفَّ عَلَيْكَ هَذَا».

قُلْتُ: يَا نَبِيَّ اللهِ؛ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: «ثَكِلَتْكَ أُمُّكَ، وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ -أَوْ قَالَ: عَلَىٰ مَنَاخِرِهِمْ- إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ».

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: (حَدِيثٌ حَسَنٌ صَحِيحٌ).

Hadeeth Thirty: The Rights of Allaah

On the authority of Abu Tha'labah al-Kushanee - Jurthoom bin Naashir (radiAllaahu anhu) - that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **"Verily Allaah ta'aalaa has laid down Religious Obligations (faraa'id), so do not neglect them; and He has set limits/boundaries, so do not overstep them; and He has Forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness - so do not seek after them."**

A Hasan hadeeth collected by ad-Daaraqutnee and others.

الحديث الثَّلاثون

وَعَنْ أَبِي ثَعْلَبَةَ الخُشَنِيِّ جُرْثُومِ بْنِ نَاشِرٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ؛ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ فَرَضَ فَرَائِضَ، فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ، فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ مِنْ غَيْرِ نِسْيَانٍ، فَلَا تَبْحَثُوا عَنْهَا».

حَدِيثٌ حَسَنٌ، رَوَاهُ الدَّارَقُطْنِيُّ وَغَيْرُهُ.

Hadeeth Thirty One: The Reality of Asceticism	الحديث الحادي والثَّلاثون
On the authority of Abu al-'Abbaas Sahl bin Sa'ad as-Saa'idee (radiAllaahu anhu) who said: A man came to the Prophet (sallAllaahu alayhi wa sallam) and said: "O Messenger of Allaah, direct me to an act which, if I do it, [will cause] Allaah to love me and the people to love me." So he (sallAllaahu alayhi wa sallam) said: **"Renounce the world and Allaah will love you, and renounce what the people possess and the people will love you."** A Hasan hadeeth related by Ibn Maajah and others with good chains of authorities.	وعَنْ أَبِي العَبَّاس سَهْلِ بْنِ سَعْدٍ السَّاعِدِيّ رَضِيَ اللهُ عَنْهُ قال: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ؛ دُلَّنِي عَلَىٰ عَمَلٍ إِذَا أَنَا عَمِلْتُهُ، أَحَبَّنِي اللهُ، وَأَحَبَّنِي النَّاسُ، فَقَالَ «**ازْهَدْ فِي الدُّنْيَا، يُحِبَّكَ اللهُ. وَازْهَدْ فِيمَا عِنْدَ النَّاسِ، يُحِبَّكَ النّاسُ**». حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَه، وَغَيْرُهُ بِأَسَانِيدَ حَسَنَةٍ.

Hadeeth Thirty Two: No Harming nor Reciprocating Harm	الحديث الثَّاني والثَّلاثون
On the authority of Abu Sa'eed Sa'ad bin Maalik bin Sinaan al-Khudree (radiAllaahu anhu) that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **"There should be neither harming nor reciprocating harm."** A Hasan hadeeth related by Ibn Maajah, ad-Daaraqutnee and others as a musnad hadeeth. It was also related by Maalik in al-Muwatta in mursal form from 'Amr bin Yahyaa, from his father from the Prophet (sallAllaahu alayhi wa sallam), but leaving Abu Sa'eed from the chain. And it has other chains of narrations that strengthen one another.	وَعَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ؛ قَالَ: «**لَا ضَرَرَ وَلَا ضِرَارَ**». حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَه، وَالدَّارَقُطْنِيُّ وَغَيْرُهُمَا مُسْنَدًا. وَرَوَاهُ مَالِكٌ فِي «الْمُوَطَّأ» مُرْسَلًا، عَنْ عَمْرِو بْنِ يَحْيَىٰ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، فَأَسْقَطَ أَبَا سَعِيدٍ، وَلَهُ طُرُقٌ يُقَوِّي بَعْضُهَا بَعْضًا.

Hadeeth Thirty Three: The Onus of Proof is on the Claimant and The Taking of an Oath is on the Denier	الحديث الثَّالث والثَّلاثون
On the authority of Ibn 'Abbaas, radiAllaahu anhumaa, that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **"Were people to be given everything that they clamied, men would [unjustly] claim the wealth and lives of [other] people. But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies."**	وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ؛ لَكِنِ البَيِّنَةُ عَلَى المُدَّعِي وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ**».
A Hasan hadeeth collected by al-Baihaqee and others in this form, and part of it is in the two Saheehs.	حَدِيثٌ حَسَنٌ رَوَاهُ الْبَيْهَقِيُّ وَغَيْرُهُ هَكَذَا، وَأَصْلُهُ فِي «الصَّحِيحَيْنِ».

Hadeeth Thirty Four: Forbidding the Evil is from Eemaan	الحديث الرَّابع والثَّلاثون
On the authority of Abu Sa'eed al-Khudree (radiAllaahu anhu) who said: I heard the Messenger of Allaah (sallAllaahu alayhi wa sallam) say: **"Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith."**	وَعَنْ أَبِي سَعِيدٍ الخُدْرِي رَضِيَ اللهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ. فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيمَانِ**».
It was related by Muslim.	رَوَاهُ مُسْلِمٌ.

Hadeeth Thirty Five: The Brotherhood of Islaam	الحديث الخامس والثَّلاثون
On the authority of Abu Hurairah (radiAllaahu anhu) who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) said: **"Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be**	وعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ. وَكُونُوا عِبَادَ اللهِ إِخْوَانًا؛ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ.**

Slaves of Allaah and Brothers [amongst yourselves].

A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwaa (Piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour."

It was related by Muslim.

التَّقْوَىٰ هَاهُنَا – وَيُشِيرُ إِلَىٰ صَدْرِهِ ثَلَاثَ مَرَّاتٍ – بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْـمُسْلِمِ، كُلُّ الْـمُسْلِمِ عَلَى الْـمُسْلِمِ حَرَامٌ؛ دَمُهُ وَمَالُهُ وَعِرْضُهُ».

رَوَاهُ مُسْلِمٌ.

Hadeeth Thirty Six: The Virtue of Gathering for the Recitation of The Qur'aan, and for the Remembrance of Allaah

الحديث السَّادس والثَّلاثون

On the authority of Abu Hurairah (radiAllaahu anhu) that the Prophet (sallAllaahu alayhi wa sallam) said :

"Whoever removes a worldly grief from a believer, Allaah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allaah will alleviate his needs in this world and the Hereafter.

Whoever shields [or hides the misdeeds of] a Muslim, Allaah will shield him in this world and the Hereafter. And Allaah will aid His Slave so long as he aids his brother. And whoever follows a path to seek knowledge therein, Allaah will make easy for him a path to Paradise.

No people gather together in one of the Houses of Allaah, reciting the Book of Allaah and studying it among themselves, except that Sakeenah (Tranquility) descends upon them, and Mercy envelops them, and the angels

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَىٰ مُعْسِرٍ، يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ. وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللهُ فِي الدُّنْيَا وَالْآخِرَةِ. وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللهُ لَهُ بِهِ طَرِيقًا إِلَىٰ الْـجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ، يَتْلُونَ كِتَابَ اللهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْـمَلَائِكَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ. وَمَنْ بَطَّأَ بِهِ عَمَلُهُ، لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

surround them, and Allaah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage.”

It was related by Muslim in these words.

رَوَاهُ مُسْلِمٌ بِهَـٰذَا اللَّفْظِ.

Hadeeth Thirty Seven: The Grace of Allaah and His Mercy

الحديث السَّابع والثَّلاثون

On the authority of Ibn 'Abbaas, radiAllaahu anhuma, from the Messenger of Allaah, sallAllaahu alayhi wa sallam, from what he has related from his Lord, tabaaraka wa ta'aalaa, that He said:
“Verily Allaah ta'aalaa has written down the Good deeds and the Evil deeds, and then explained it [by saying]: Whosoever intended to perform a Good deed, but did not do it, then Allaah writes it down with Himself as a complete Good deed. And if he intended to perform it and then did perform it, then Allaah writes it down with Himself as from ten Good deeds upto seven hundred times, upto many times multiplied. And if he intended to perform an Evil deed, but did not do it, then Allaah writes it down with Him as a complete Good deed. And if he intended it [ie. the evil deed] and then performed it, then Allaah writes it down as one Evil deed.”
It was related by al-Bukhaaree and Muslim in their two Saheehs in these words.

وَعَنِ ابْنِ عَبَّاس رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُـولِ الله ﷺ فِيمَا يَرْوِيه عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَىٰ، قَالَ: «**إِنَّ اللهَ كَتَبَ الْـحَسَنَاتِ وَالسَّيِّئَاتِ. ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَىٰ سَبْعِمِائَةِ ضِعْفٍ إِلَىٰ أَضْعَافٍ كَثِيرَةٍ. وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً**».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي «صَحِيحَيْهِمَا» بِهَـٰذِهِ الْـحُرُوفِ.

Imaam An-Nawawi then said:

So look [at this], my brother, and may Allaah grant us the ability to recognise the immense benevolence of Allaah ta'aalaa, and to contemplate these words. And His statement "with Himself" indicates His interest and concern for it. And His statement "a complete [Good deed]" is for emphasis and expressing the strength of His concern. And He said regarding the Evil

فَانْظُرْ يَا أَخِي وَفَّقَنِي اللهُ وَإِيَّاكَ إِلَىٰ عَظِيمِ لُطْفِ اللهِ تَعَالَىٰ، وَتَأَمَّلْ هٰذِهِ الْأَلْفَاظَ.

وَقَوْلُهُ: «**عِنْدَهُ**» إِشَارَةٌ إِلَىٰ الِاعْتِنَاءِ بِهَا.

وَقَوْلُهُ: «**كَامِلَةً**» لِلتَّأْكِيدِ وَشِدَّةِ الِاعْتِنَاءِ بِهَا. وَقَالَ فِي السَّـيِّئَةِ الَّتِي هَمَّ بِهَا ثُمَّ تَرَكَهَا «**كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً**» فَأَكَّدَهَا بِـ«**كَامِلَةً**» وَإِنْ عَمِلَهَا، كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً، فَأَكَّدَ تَقْلِيلَهَا بِـ«**وَاحِدَةً**»

وَلَـمْ يُؤَكِّدْهَا بِـ(كَامِلَةً)، فَلِلَّهِ الْـحَمْدُ وَالْـمِنَّةُ، سُبْحَانَهُ لَا نُحْصِي ثَنَاءً عَلَيْهِ، وَبِاللهِ التَّوْفِيقِ.

deed that one intends to do but then leaves acting upon it: "Allaah writes it down with Him as a complete Good deed", so He emphasised it with completeness. And if he acts upon it: "then Allaah writes it down as one Evil deed", so He emphasised its smallness by mentioning it as a single deed, and He did not describe it with 'completeness'. So for Allaah is all Praise and Grace, subhaanahu, and we cannot enumerate His Praises. And from Allaah is the tawfeeq [guidance] for attaining His Pleasure.

الحديث الثَّامن والثَّلاثون

Hadeeth Thirty Eight: The Worship of Allaah is the Means of Attaining Nearness to Him and His Love

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُـولُ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَىٰ قَالَ: مَنْ عَادَىٰ لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْـحَرْبِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْـتُهُ عَلَيْهِ. وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْـمَعُ بِهِ، وَبَصَـرَهُ الَّذِي يُبْصِـرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِـي بِهَا، وَلَئِنْ سَـأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ».

رَوَاهُ الْبُخَارِيُّ.

On the authority of Abu Hurairah (radiAllaahu anhu) who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) said: Verily Allaah ta'aalaa has said: **"Whosoever shows enmity to a walee (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nawaafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge in Me, I would surely grant him refuge."**

It was related by al-Bukhaaree

Hadeeth Thirty Nine: Leniency for the One who Errs, the One who Forgets, and the One who is Forced

On the authority of Ibn 'Abbaas (radiAllaahu anhumaa) that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said:

"Verily Allaah has pardoned [or been lenient with] for me my Ummah : their mistakes, their forgetfulness, and that which they have been forced to do under duress."

A Hasan hadeeth collected by Ibn Maajah, and al-Bayhaqee and others.

الحديث التَّاسع والثَّلاثون

عَنِ ابْنِ عَبَّاس رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُـولَ الله ﷺ؛ قَالَ: **«إِنَّ اللهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْـخَطَأَ وَالنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ»**.

حَدِيثٌ حَسَـنٌ، رَوَاهُ ابْنُ مَـاجَهْ وَالْبَيْهَقِيُّ وَغَيْرُهُمَا.

Hadeeth Fourty: The World is the Means and the Sowing-Field for Attaining the Hereafter

On the authority of 'Abdullaah bin 'Umar radiAllaahu anhumaa, who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) took me by the shoulder and said:

"Be in this world as though you were a stranger or a wayfarer."

Ibn 'Umar (radiAllaahu anhumaa) used to say:

"In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death."

Collected by al-Bukhaaree.

الحديث الأربعون

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَخَذَ رَسُـولُ الله ﷺ بِمَنْكِبِي فَقَالَ: **«كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ»**.

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْـمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِـمَرَضِكَ، وَمِنْ حَيَاتِكَ لِـمَوْتِكَ.

رَوَاهُ الْبُخَارِيُّ.

Hadeeth Fourty One: The Sign of Faith

On the authority of Abu Muhammad 'Abdullaah bin 'Amr bin al-'Aas (radiAllaahu 'anhumaa) who said: The Messenger of Allaah (sallAllaahu alayhi wa sallam) said:

الحديث الحادي والأربعون

عَنْ أَبِي مُحَمَّـدٍ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَـاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُـولُ الله ﷺ: **«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِـمَا جِئْتُ بِهِ»**.

حَدِيثٌ حَسَنٌ صَحِيحٌ، رُوِّينَاهُ فِي كِتَابِ الْـحُجَّةِ بِإِسْنَادٍ صَحِيحٍ.

"None of you [truly] believes until his desires are subserviant to that which I have brought."

[Imaam an-Nawawi says:] *We have related it in Kitaab al-Hujjah with a Saheeh chain of narrators.*

الحديث الثَّاني والأربعون

Hadeeth Fourty Two: The Expanse of the Forgiveness of Allaah

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «قَالَ اللهُ تَعَالَى:

يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي.

يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ.

يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً».

رَوَاهُ التِّرمِذِي، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

On the authority of Anas (radiAllaahu anhu) who said: I heard the Messenger of Allaah (sallAllaahu alayhi wa sallam) say, Allaah (the Almighty) has said:

"O Son of Aadam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind.

O Son of Aadam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you.

O Son of Aadam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too]."

Collected by at-Tirmidhee, who said that it was a Hasan hadeeth.

الخاتمة

Conclusion:

فَهٰذَا آخِرُ مَا قَصَدْتُهُ مِنْ بَيَانِ الْأَحَادِيثِ الَّتِي جَمَعَتْ قَوَاعِدَ الْإِسْلَامِ، وَتَضَمَّنَتْ مَا لَا يُحْصَىٰ مِنْ أَنْوَاعِ الْعُلُومِ؛ فِي الْأُصُولِ وَالْفُرُوعِ وَالْآدَابِ، وَسَائِرِ وُجُوهِ الْأَحْكَامِ.

So this is the end of what I intended from highlighting the hadeeth that encompass the principles of Islam. And they included countless aspects from the sciences regarding the foundations and branches, and etiquettes and all other aspects of the rulings [in Islam].

وَهَا أَنَا أَذْكُرُ بَابًا مُخْتَصَرًا جِدًّا فِي ضَبْطِ خَفِيِّ أَلْفَاظِهَا مُرَتَّبَةً؛ لِئَلَّا يُغْلَطَ فِي شَيْءٍ مِنْهَا، وَلِيَسْتَغْنِيَ بِهَا حَافِظُهَا عَنْ مُرَاجَعَةِ غَيْرِهِ فِي ضَبْطِهَا.

And here I am mentioning [below] a very summarized chapter regarding the precision/accuracy in the wordings of ahadeeth [I compiled]. This is so there are no mistakes made regarding these ahadeeth, and so the one who memorized these ahadeeth will be sufficed and not have to search somewhere else for the precision in them.

ثُمَّ أَشْرَعُ فِي شَرْحِهَا -إِنْ شَاءَ اللهُ تَعَالَى- فِي كِتَابٍ مُسْتَقِلٍّ، وَأَرْجُو مِنْ فَضْلِ اللهِ تَعَالَى أَنْ يُوَفِّقَنِي فِيهِ لِبَيَانِ مُهِمَّاتٍ مِنَ اللَّطَائِفِ، وَجُمَلٍ مِنَ الْفَوَائِدِ وَالْمَعَارِفِ، لَا يَسْتَغْنِي مُسْلِمٌ عَنْ مَعْرِفَةِ مِثْلِهَا، وَيَظْهَرُ لِمُطَالِعِهَا جَزَالَةُ هٰذِهِ الْأَحَادِيثِ وَعِظَمُ فَضْلِهَا، وَمَا اشْتَمَلَتْ عَلَيْهِ مِنَ النَّفَائِسِ الَّتِي ذَكَرْتُهَا، وَالْمُهِمَّاتِ الَّتِي وَصَفْتُهَا، وَيَعْلَمُ بِهَا الْحِكْمَةَ فِي اخْتِيَارِ هٰذِهِ الْأَحَادِيثِ الْأَرْبَعِينَ، وَأَنَّهَا حَقِيقَةٌ بِذَلِكَ عِنْدَ النَّاظِرِينَ.

Then, I will, if Allah the Exalted wills, explain these ahadeeth in a separate book [Note: however he died before doing so]. I hope from the bounty of Allah the Exalted that He gives me guidance/success in it in terms of clarifying the important matters from the detailed and beautiful meanings and a mention from the benefits and takeaways. Not one Muslim would not be in need of knowledge like it, and it would be apparent from examining it the abundance of these ahadeeth and their great virtue. [And it would be apparent] what they include from the precious matters I have mentioned and the important matters I described. And he would know from it the wisdom behind the choosing of these [particular] forty ahadeeth and for those who examine to know that it is worthy of that.

وَإِنَّمَا أَفْرَدْتُهَا عَنْ هٰذَا الْجُزْءِ؛ لِيَسْهُلَ حِفْظُ الْجُزْءِ بِانْفِرَادِهِ، ثُمَّ مَنْ أَرَادَ ضَمَّ الشَّرْحِ إِلَيْهِ فَلْيَفْعَلْ وَللهِ عَلَيْهِ الْمِنَّةُ بِذَلِكَ، إِذْ يَقِفُ عَلَى نَفَائِسِ اللَّطَائِفِ الْمُسْتَنْبَطَةِ مِنْ كَلَامِ مَنْ قَالَ اللهُ فِي حَقِّهِ: ﴿ وَمَا يَنطِقُ عَنِ الْهَوَىٰٓ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ﴿٤﴾﴾[النجم]، وَللهِ الْحَمْدُ أَوَّلًا وَآخِرًا، وَبَاطِنًا وَظَاهِرًا.

And I only separated it [i.e., the explanation of the ahadeeth] from this compilation so it would be easy to memorize by itself. Then, whoever wanted to add the explanation to it should do so and may Allah bless him for that, when he stops upon the precise and beautiful meanings extracted from the speech of the the Prophet (peace and blessings be upon him) one regarding his truthfulness Allah said: **“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.”**

And to Allah is all praise and bounty, the first and last of it, the hidden and apparent of it for His blessings

بَابُ الإِشَارَاتِ إِلَى ضَبْطِ الأَلْفَاظِ الْـمُشْكِلَاتِ

فَهٰذَا الْبَابُ وَإِنْ تَرْجَمْتُهُ بِالْـمُشْكِلَاتِ؛ فَقَدْ أُنَبِّهُ فِيهِ عَلَىٰ أَلْفَاظٍ مِنَ الْوَاضِحَاتِ.

فِي الخُطْبَةِ «نَضَّرَ اللهُ امْرَأً»؛ رُوِيَ بِتَشْدِيدِ الضَّادِ وَتَخْفِيفِها، وَالتَّشْدِيدُ أَكْثَرُ، وَمَعْنَاهُ: حَسَّنَهُ وَجَمَّلَهُ.

الْحَدِيثُ الأَوَّلُ:

- «أَمِيرِ الْـمُؤْمِنِينَ عُمَرَ بْنَ الْـخَطَّابِ رَضِيَ اللهُ عَنْهُ»؛ هُوَ أَوَّلُ مَنْ سُمِّيَ أَمِيرَ الْـمُؤْمِنِينَ.
- قَوْلُهُ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»؛ الْـمُرَادُ لَا تُحْسَبُ الأَعْمَالُ الشَّرْعِيَّةُ إِلَّا بِالنِّيَّةِ.
- قَوْلُهُ ﷺ: «فَهِجْرَتُهُ إِلَىٰ اللهِ وَرَسُولِهِ»؛ مَعْنَاهُ: مَقْبُولَةٌ.

الْحَدِيثُ الثَّانِي:

- «لَا يُرَىٰ عَلَيْهِ أَثَرُ السَّفَرِ»؛ هُوَ بِضَمِّ الْيَاءِ مِنْ «يُرَىٰ».
- قَوْلُهُ: «تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»؛ مَعْنَاهُ: تَعْتَقِدُ أَنَّ اللهَ قَدَّرَ الْـخَيْرَ وَالشَّرَّ قَبْلَ خَلْقِ الْـخَلْقِ، وَأَنَّ جَمِيعَ الْكَائِنَاتِ بِقَضَاءِ اللهِ تَعَالَىٰ وَقَدَرِهِ، وَهُوَ مُرِيدٌ لَـهَا.

قَوْلُهُ: «فَأَخْبِرْنِي عَنْ أَمَارَتِهَا»؛ هُوَ بِفَتْحِ الْهَمْزَةِ؛ أَيْ عَلَامَتِهَا؛ وَيُقَالُ: أَمَارُ بِلَا هَاء؛ لغتان؛ لٰكِنَّ الرِّوَايَةَ بِالْهَاءِ.

قَوْلُهُ: «تَلِدَ الْأَمَةُ رَبَّتَهَا»؛ أَيْ: سَيِّدَتَهَا، وَمَعْنَاهُ: أَنْ تَكْثُرَ السَّرَارِيُّ حَتَّىٰ تَلِدَ الْأَمَةُ السُّرِّيَّةُ بِنْتًا لِسَيِّدِهَا، وَبِنْتُ السَّيِّدِ فِي مَعْنَىٰ السَّيِّدِ.

وَقِيلَ: يَكْثُرُ بَيْعُ السَّرَارِي، حَتَّىٰ تَشْتَرِيَ الْمَرْأَةُ أُمَّهَا وَتَسْتَعْبِدَهَا جَاهِلَةً بِأَنَّهَا أُمُّهَا.

وَقِيلَ غَيْرُ ذَلِكَ، وَقَدْ أَوْضَحْتُهُ فِي «شَرْحِ صَحِيحِ مُسْلِمٍ» بِدَلَائِلِهِ وَجَمِيعِ طُرُقِهِ.

قَوْلُهُ: «الْعَالَةَ»؛ أَيْ: الْفُقَرَاءَ، وَمَعْنَاهُ: أَنَّ أَسَافِلَ النَّاسِ يَصِيرُونَ أَصْحَابَ ثَرْوَةٍ ظَاهِرَةٍ.

قَوْلُهُ: «لَبِثْتُ مَلِيًّا» هُوَ بِتَشْدِيدِ الْيَاءِ، أَيْ: زَمَانًا كَثِيرًا، وَكَانَ ذَلِكَ ثَلَاثًا، هَكَذَا جَاءَ مُبَيَّنًا فِي رِوَايَةِ أَبِي دَاوُدَ وَالتِّرْمِذِيِّ وَغَيْرِهِمَا.

الْحَدِيثُ الخامس:

قَوْلُهُ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هٰـذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»؛ أَيْ: مَرْدُودٌ، كَالْخَلْقِ بِمَعْنَىٰ الْمَخْلُوقِ.

الْحَدِيثُ السَّادس:

❁ قَوْلُهُ: «فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ»؛ أَيْ: صَانَ دِينَهُ، وَحَمَىٰ عِرْضَهُ مِنْ وُقُوعِ النَّاسِ فِيهِ.

❁ قَوْلُهُ: «يُوشِكُ»؛ هُوَ بِضَمِّ الْيَاءِ وَكَسْرِ الشِّينِ؛ أَيْ: يُسْرِعُ وَيَقْرُبُ.

❁ قَوْلُهُ: «حِمَىٰ اللهِ مَحَارِمُهُ»؛ مَعْنَاهُ: الَّذِي حَمَاهُ اللهُ تَعَالَىٰ وَمَنَعَ دُخُولَهُ؛ هُوَ الْأَشْيَاءُ الَّتِي حَرَّمَهَا.

الْحَدِيثُ السَّابعُ:

❁ قَوْلُهُ: (عَنْ أَبِي رُقَيَّةَ)؛ هُوَ بِضَمِّ الرَّاءِ وَفَتْحِ الْقَافِ وَتَشْدِيدِ الْيَاءِ.

❁ قَوْلُهُ: (الدَّارِيِّ) مَنْسُوبٌ إِلَىٰ جَدٍّ لَهُ اسْمُهُ الدَّارُ، وَقِيلَ: إِلَىٰ مَوْضِعٍ يُقَالُ لَهُ: دَارِينَ، وَيُقَالُ فِيهِ أَيْضًا: الدَّيْرِيُّ، نِسْبَةً إِلَىٰ دَيْرٍ كَانَ يَتَعَبَّدُ فِيهِ، وَقَدْ بَسَطْتُ الْقَوْلَ فِي إِيضَاحِهِ فِي أَوَائِلِ «شَرْحِ صَحِيحِ مُسْلِمٍ».

الْحَدِيثُ التَّاسعُ:

❁ قَوْلُهُ: «وَاخْتِلَافُهُمْ»؛ هُوَ بِضَمِّ الْفَاءِ لَا بِكَسْرِهَا.

❁ قَوْلُهُ: «غُذِيَ بِالْحَرَامِ» هُوَ بِضَمِّ الْغَينِ وَكَسْرِ الذَّالِ الْمُعْجَمَةِ الْمُخَفَّفَةِ.

الْحَدِيثُ الحادي عشر:

۞ قَوْلُهُ: «دَعْ مَا يَرِيبُكَ إِلَىٰ مَا لَا يَرِيبُكَ» بِفَتْحِ الْيَاءِ وَضَمِّهَا لُغَتَانِ، وَالْفَتْحُ أَفْصَحُ وَأَشْهَرُ، وَمَعْنَاهُ: اتْرُكْ مَا شَكَكْتَ فِيهِ، وَاعْدِلْ إِلَىٰ مَا لَا تَشُكُّ فِيهِ.

الْحَدِيثُ الثَّاني عشر:

۞ قَوْلُهُ: «يَعْنِيهِ» بِفَتْحِ أَوَّلِهِ.

الْحَدِيثُ الرَّابع عشر:

۞ قَوْلُهُ: «الثَّيِّبِ الزَّانِي»؛ مَعْنَاهُ: الْـمُحْصَنُ إِذَا زَنَىٰ، وَلِلْإِحْصَانِ شُرُوطٌ مَعْرُوفَةٌ فِي كُتُبِ الْفِقْهِ.

الْحَدِيثُ الخامس عشر:

۞ قَوْلُهُ: «أَوْ لِيَصْمُتْ» بِضَمِّ الْـمِيمِ.

الْحَدِيثُ السَّابع عشر:

۞ «الْقِتْلَةُ» وَ«الذِّبْحَةُ» بِكَسْرِ أَوَّلِهِمَا.

۞ قَوْلُهُ: «وَلْيُحِدَّ»؛ وَهُوَ بِضَمِّ الْيَاءِ وَكَسْرِ الْحَاءِ وَتَشْدِيدِ الدَّالِ، يُقَالُ: أَحَدَّ السِّكِّينَ وَحَدَّهَا وَاسْتَحَدَّهَا بِمَعْنًىٰ.

الْحَدِيثُ الثَّامن عشر:

۞ (جُنْدُبٌ) بِضَمِّ الْجِيمِ، وَبِضَمِّ الدَّالِ وَفَتْحِهَا.

❁ وَ(جُنَادَةُ) بِضَمِّ الجِيمِ.

الْحَدِيثُ التَّاسع عشر:

❁ «**تُجَاهَكَ**»: بِضَمِّ التَّاءِ، وَفَتْحِ الْهَاءِ؛ أَيْ: أَمَامَكَ؛ كَمَا فِي الرِّوَايَةِ الْأُخْرَىٰ.

❁ «**تَعَرَّفْ إِلَىٰ اللهِ فِي الرَّخَاء**»؛ أَيْ: تَحَبَّبْ إِلَيْهِ بِلُزُومِ طاعَتِهِ، وَاجْتِنَابِ مُخَالَفَتِهِ.

الْحَدِيثُ العشرون:

❁ قَوْلُهُ: «**إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ**»؛ مَعْنَاهُ: إِذَا أَرَدْتَ فِعْلَ شَيْءٍ؛ فَإِنْ كَانَ مِمَّا لَا تَسْتَحِي مِنَ اللهِ وَمِنَ النَّاسِ فِي فِعْلِهِ فَافْعَلْهُ؛ وَإِلَّا فَلَا، وَعَلَىٰ هٰذَا مَدَارُ الْإِسْلَامِ.

الْحَدِيثُ الحادي والعشرون:

❁ «**قُلْ: آمَنْتُ بِالله، ثُمَّ اسْتَقِمْ**»؛ أَيْ: اسْتَقِمْ؛ كَمَا أُمِرْتَ مُمْتَثِلًا أَمْرَ اللهِ تَعَالَىٰ، مُجْتَنِبًا نَهْيَهُ.

الْحَدِيثُ الثَّالث والعشرون:

❁ قَوْلُهُ ﷺ: «**الطُّهُورُ شَطْرُ الْإِيمَانِ**»؛ الْمُرَادُ بِالطُّهُورِ: الوُضُوءُ:

قِيلَ: مَعْنَاهُ يَنْتَهِي تَضْعِيفُ ثَوَابِهِ إِلَىٰ نِصْفِ أَجْرِ الْإِيمَانِ.

وَقِيلَ: الْإِيمَانُ يَجُبُّ مَا قَبْلَهُ مِنَ الْخَطَايَا، وَكَذَلِكَ الْوُضُوءُ؛ وَلَكِنَّ الْوُضُوءَ تَتَوَقَّفُ صِحَّتُهُ عَلَىٰ الْإِيمَانِ؛ فَصَارَ نِصْفًا.

وَقِيلَ: الْـمُرَادُ بِالْإِيمَانِ الصَّلَاةُ، وَالطُّهُورُ شَرْطٌ لِصِحَّتِهَا؛ فَصَارَ كَالشَّطْرِ، وَقِيلَ: غَيْرُ ذَلِكَ.

❁ قَوْلُهُ ﷺ: «**الْـحَمْدُ للهِ تَمْلَأُ الْمِيزَانَ**» أَيْ: ثَوَابُهَا.

❁ «**وَسُبْحَانَ اللهِ وَالْـحَمْدُ للهِ تَمْلَآنِ**»؛ أَيْ: لَوْ قُدِّرَ ثَوَابُهُمَا جِسْمًا لَـمَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَسَبَبُهُ مَا اشْتَمَلَتَا عَلَيْهِ مِنَ التَّنْزِيهِ وَالتَّفْوِيضِ إِلَىٰ اللهِ تَعَالَىٰ.

❁ «**وَالصَّلَاةُ نُورٌ**»؛ أَيْ: تَمْنَعُ مِنَ الْـمَعَاصِي، وَتَنْهَىٰ عَنِ الْفَحْشَاءِ، وَتَهْدِي إِلَىٰ الصَّوَابِ، وَقِيلَ: يَكُونُ ثَوَابُهَا نُورًا لِصَاحِبِهَا يَوْمَ الْقِيَامَةِ، وَقِيلَ: لِأَنَّهَا سَبَبٌ لاسْتِنَارَةِ الْقَلْبِ.

❁ «**وَالصَّدَقَةُ بُرهَانٌ**»؛ أَيْ: حُجَّةٌ لِصَاحِبِهَا فِي أَدَاءِ حَقِّ الْـمَالِ، وَقِيلَ: حُجَّةٌ فِي إِيمَانِ صَاحِبِهَا؛ لِأَنَّ الْـمُنَافِقَ لَا يَفْعَلُهَا غَالِبًا.

❁ «**وَالصَّبْرُ ضِيَاءٌ**»؛ أَيْ: الصَّبْرُ الْـمَحْبُوبُ، وَهُوَ الصَّبْرُ عَلَىٰ طَاعَةِ اللهِ تَعَالَىٰ، وَالْبَلَاءِ وَمَكَارِهِ

الدُّنْيَا، وَعَنِ الْـمَعَاصِي، وَمَعْنَاهُ: لَا يَزَالُ صَاحِبَهُ مُسْتَضِيئًا مُسْتَمِرًّا عَلَىٰ الصَّوَابِ.

❁ «**كُلُّ النَّاسِ يَغْدُو؛ فَبَائِعٌ نَفْسَهُ**» مَعْنَاهُ: كُلُّ إِنْسَانٍ يَسْعَىٰ بِنَفْسِهِ فَمِنْهُمْ مَنْ يَبِيعُهَا للهِ تَعَالَىٰ بِطَاعَتِهِ؛ فَيُعْتِقُهَا مِنَ الْعَذَابِ، وَمِنْهُمْ مَنْ يَبِيعُهَا لِلشَّيْطَانِ وَالْهَوَىٰ بِاتِّبَاعِهِمَا.

❁ «**فَيُوبِقُهَا**» أَيْ: يُهْلِكُهَا.

وَقَدْ بَسَطْتُ شَرْحَ هَٰذَا الحَدِيثِ فِي أَوَّلِ «شَرْحِ صَحِيحِ مُسْلِمٍ» فَمَنْ أَرَادَ زِيَادَةً فَلْيُرَاجِعْهُ، وَبِاللهِ التَّوْفِيقُ.

الْحَدِيثُ الرَّابع والعشرون:

❁ قَوْلُهُ تَعَالَىٰ: «**حَرَّمْتُ الظُّلْمَ عَلَىٰ نَفْسِي**»؛ أَيْ: تَقَدَّسْتُ عَنْهُ، فَالظُّلْمُ مُسْتَحِيلٌ فِي حَقِّ اللهِ تَعَالَىٰ؛ لِأَنَّهُ مُجَاوَزَةُ الْحَدِّ أَوْ التَّصَرُّفُ فِي غَيْرِ مُلْكٍ، وَهُمَا جَمِيعًا مُحَالٌ فِي حَقِّ اللهِ تَعَالَىٰ.

❁ قَوْلُهُ تَعَالَىٰ: «**فَلَا تَظَالَمُوا**»؛ هُوَ بِفَتْحِ التَّاءِ؛ أَيْ: لَا تَتَظَالَمُوا.

❁ وَقَوْلُهُ: «**إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ**»؛ هُوَ بِكَسْرِ الْـمِيمِ وَإِسْكَانِ الْـخَاءِ الْـمُعْجَمَةِ وَفَتْحِ الْيَاءِ؛ أَيْ: الْإِبْرَةُ، وَمَعْنَاهُ لَا يَنْقُصُ شَيْئًا.

الْحَدِيثُ الخامس والعشرون:

❁ «الدُّثُورِ»: بِضَمِّ الدَّالِ وَالثَّاءِ الْـمُثَلَّثَةِ؛ الْأَمْوَالُ، وَاحِدُهَا دَثْرٌ، كَفَلْسٍ وَفُلُوسٍ.

❁ قَوْلُه: «وَفِي بُضْعِ أَحَدِكُمْ»؛ هُوَ بِضَمِّ الْبَاءِ، وَإِسْكَانِ الضَّادِ الْـمُعْجَمَةِ، هُوَ كِنَايَةٌ عَنِ الْـجِمَاعِ إِذَا نَوَىٰ بِهِ الْعِبَادَةَ، وَهُوَ قَضَاءُ حَقِّ الزَّوْجَةِ، وَطَلَبُ وَلَدٍ صَالِحٍ، وَإِعْفَافُ النَّفْسِ، وَكَفُّهَا عَنِ الْـمَحَارِمِ.

الْحَدِيثُ السَّادس والعشرون:

❁ «السُّلَامَىٰ»: بِضَمِّ السِّينِ وَتَخْفِيفِ اللَّامِ، وَفَتْحِ الْـمِيمِ، وَجَمْعُهُ سُلَامَيَاتٌ -بِفَتْحِ الْـمِيمِ- وَهِيَ الْـمَفَاصِلُ وَالْأَعْضَاءُ؛ وَهِيَ ثَلَاثُمِائَةٍ وَسِتُّونَ مِفْصَلًا، ثَبَتَ ذَلِكَ فِي «صَحِيحِ مُسْلِمٍ» عَنْ رَسُولِ اللهِ ﷺ.

الْحَدِيثُ السَّابع والعشرون:

❁ (النَّوَّاسُ): بِفَتْحِ النُّونِ وَتَشْدِيدِ الْوَاوِ.

❁ وَ(سِمْعَان) بِكَسْرِ السِّينِ الْـمُهْمَلَةِ وَفَتْحِهَا.

❁ قَوْلُهُ: «حَاكَ»: بِالْـحَاءِ الْـمُهْمَلَةِ والكاف؛ أَيْ: تَرَدَّدَ.

❁ (وَابِصَةَ): بِكَسْرِ الْبَاءِ الْـمُوَحَّدَةِ.

الْحَدِيثُ الثَّامن والعشرون:

❁ (الْعِرْبَاضِ): بِكَسْرِ الْعَينِ، وَبِالْـمُوَحَّدَةِ.

❁ (سَارِيَةَ): بِالسِّينِ الْـمُهْمَلَةَ، وَالْيَاءِ الْـمُثَنَّاةِ مِنْ تَحْتِ.

❁ قَوْلُهُ: (ذَرَفَتْ): بِفَتْحِ الذَّالِ الْـمُعْجَمَةِ، وَالرَّاءِ؛ أَيْ: سَالَتْ.

❁ قَوْلُهُ: «**بِالنَّوَاجِذِ**»؛ هُوَ بِالذَّالِ الْـمُعْجَمَةِ، وَهِيَ الْأَنْيَابُ، وَقِيلَ الْأَضْرَاسُ.

❁ و«**الْبِدْعَةُ**» مَا عُمِلَ عَلَىٰ غَيْرِ مِثَالٍ سَبَقَ.

الْحَدِيثُ التَّاسع والعشرون:

❁ و(ذِرْوَةُ السَّنَامِ): بِكَسْرِ الذَّالِ وَضَمِّهَا؛ أَيْ: أَعْلَاهُ.

❁ «**مِلَاكُ الشَّيْءِ**»: بِكَسْرِ الْـمِيمِ؛ أَيْ: مَقْصُودُهُ.

❁ قَوْلُهُ: «**يَكُبُّ**»؛ هُوَ بِفَتْحِ الْيَاءِ وَضَمِّ الْكَافِ.

الْحَدِيثُ الثَّلاثون:

۞ (الْـــخُشَـنِيِّ) بِضَـمِّ الْـــخَاءِ وَفَتْحِ الشِّـينِ الْـــمُعْجَمَتَيْنِ، وَبِالنُّونِ، مَنْسُوبٌ إِلَىٰ خُشَيْنَةَ - قَبِيلَةٌ مَعْرُوفَةٌ.

۞ قَوْلُـهُ: (جُرْثُومٌ): بِضَـمِّ الجِيمِ المُعْجَمَـةِ وَإِسْـكَانِ الرَّاءِ بَيْنَهُمَا، وَفِي اسْـمِهِ وَاسْـمِ أَبِيهِ اخْتِلَافٌ كَثِيرٌ.

۞ قَوْلُـهُ ﷺ: «فَلَا تَنْتَهِكُوهَـا» انْتِهَـاكُ الْحُرْمَـةِ تَنَاوُلُهَا بِمَا لَا يَحِلُّ.

الْحَدِيثُ الثَّاني والثَّلاثون:

۞ «وَلَا ضِرَارَ»؛ هُوَ بِكَسْرِ الضَّادِ المُعْجَمَةِ.

الْحَدِيثُ الرَّابع والثَّلاثون:

۞ «فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ»؛ مَعْنَاهُ: فَلْيُنْكِرْ بِقَلْبِهِ.

۞ «وَذَلِكَ أَضْعَفُ الإِيمَانِ»؛ أَيْ: أَقَلُّهُ ثَمَرَةً.

الْحَدِيثُ الخامس والثَّلاثون:

۞ «وَلَا يَخْذُلُهُ»: بِفَتْحِ الْيَاءِ وَإِسْكَانِ الخَاءِ وَضَـمِّ الذَّالِ المُعْجَمَةِ.

۞ «وَلَا يَكْذِبُهُ»؛ هُوَ بِفَتْحِ الْبَاءِ وَإِسْكَانِ الْكَافِ.

۞ قَوْلُهُ: «بِحَسْبِ امْرِئٍ مِنَ الشَّـرِّ»؛ هُوَ بِإِسْكَانِ السِّينِ الْـمُهْمَلَةِ؛ أَيْ: يَكْفِيهِ مِنَ الشَّرِّ.

الْحَدِيثُ الثَّامن والثَّلاثون:

❁ قَوْلُهُ تَعَالَىٰ: «فَقَدْ آذَنْتُهُ بِالْحَرْبِ»؛ هُوَ بِهَمْزَةٍ مَمْدُودَةٍ؛ أَيْ: أَعْلَمْتُهُ بِأَنَّهُ مُحَارِبٌ لِي.

❁ قَوْلُهُ تَعَالَىٰ: «اسْتَعَاذَنِي»؛ ضَبَطُوهُ بِالنُّونِ وَبِالبَاءِ، وَكِلَاهُمَا صَحِيحٌ.

الْحَدِيثُ الأربعون:

❁ «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ»؛ أَيْ: لَا تَرْكَنْ إِلَيْهَا، وَلَا تَتَّخِذْهَا وَطَنًا، وَلَا تُحَدِّثْ نَفْسَكَ بِطُولِ الْبَقَاءِ فِيهَا، وَلَا بِالِاعْتِنَاءِ بِهَا، وَلَا تَتَعَلَّقْ مِنْهَا إِلَّا بِمَا لَا يَتَعَلَّقُ بِهِ الْغَرِيبُ فِي غَيْرِ وَطَنِهِ، وَلَا تَشْتَغِلْ فِيهَا بِمَا لَا يَشْتَغِلُ بِهِ الْغَرِيبُ الَّذِي يُرِيدُ الذَّهَابَ إِلَىٰ أَهْلِهِ.

الْحَدِيثُ الثَّاني والأربعون:

❁ «عَنَانَ السَّمَاءِ»: بِفَتْحِ الْعَيْنِ، قِيلَ: هُوَ السَّحَابُ، وَقِيلَ: مَا عَنَّ لَكَ مِنْهَا؛ أَيْ: ظَهَرَ إِذَا رَفَعْتَ رَأْسَكَ.

❁ قَوْلُهُ: «بِقُرَابِ الأَرْضِ»: بِضَمِّ الْقَافِ وَكَسْرِهَا؛ لُغَتَانِ رُوِيَ بِهِمَا، وَالضَّمُّ أَشْهَرُ، مَعْنَاهُ: مَا يُقَارِبُ مِلْءَهَا.

فَصْلٌ

اعْلَمْ أَنَّ الحَدِيثَ المَذْكُورَ أَوَّلًا «**مَنْ حَفِظَ عَلَىٰ أُمَّتِي أَرْبَعِينَ حَدِيثًا**» مَعْنَىٰ الحِفْظ هُنَا: أَنْ يَنْقلَهَا إِلَىٰ الـمُسْلِمِينَ وَإِنْ لَمْ يَحْفَظْهَا، وَلَمْ يَعْرِفْ مَعْنَاهَا، هٰذَا حَقِيقَةُ مَعْنَاهُ، وَبِهِ يَحْصُلُ انْتِفَاعُ الْـمُسْلِمِينَ، لَا بِحِفْظِ مَا يَنْقُلُهُ إِلَيْهِمْ، وَاللهُ أَعْلَمُ بِالصَّوَابِ.

الْحَمْدُ للهِ الَّذِي هَدَانَا لِهٰذَا، وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللهُ، وَصَلَاتُهُ وَسَلَامُهُ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ، وَآلِهِ وَصَحْبِهِ وَسَلَّمَ، وَسَلَامٌ عَلَىٰ الْمُرْسَلِينَ، وَالْحَمْدُ للهِ رَبِّ العَالَمِينَ.

قَالَ مُؤَلِّفُهُ: فَرَغْتُ مِنْهُ لَيْلَةَ الْخَمِيسِ التَّاسِعِ وَالْعِشْرِينَ مِنْ جُمَادَى الأُولَى سَنَةَ ثَمَانٍ وَسِتِّينَ وَسِتِّمِائَةٍ.